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CONDITIONS.

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RELIGIOUS INTELLIGENCE. FOREIGN AND DOMESTIC.

Extracts from the Journal of Dr. J. D. Price, kept during his passage from Salem, (Massachusetts,) to Calcutta, commenced Sunday, 27th May, 1821.

Concluded.

Sunday, August 5th.—We yesterday noon arrived, as we supposed, at the parallel of 40 deg. S.—which is rather more than a degree beyond Talemaque Shoal. Since which time we have been steering directly East.

The weather, however, as we have already experienced it, is that of a high latitude in the winter season, very unsteady and blowing. Attempted worship in the morning, but were obliged immediately to break off by the wind's changing—unable to resume it through the whole day.

August 8th.—We now consider ourselves off the Cape of Good Hope, and although it is the beginning of February here, yet it is quite pleasant spring weather.

Sunday, August 12th.—It is a fine and pleasant morning, the wind is moderate and the vessel very still, but as the men are very busy in fixing and repairing about the vessel, we had no worship in the morning, though I was anxiously waiting for an opportunity to commence it. A whale is discovered about a mile distant by his spout; watching attentively, I discovered him to rise about half a mile from the first place sending up his spout somewhat like steam let off from the boiler. In the afternoon we had the pleasure of meeting for divine worship—interrupted only by a large whale along-side, showing the appearance of barnacles, &c., and by a shoal of porpoises.

Sunday, August 19.—We have been preserved in safety through a week of considerable danger. Thanks to our heavenly Guardian! We are ourselves unworthy of this kind care. But the cause in which we are engaged is our safeguard. This gale was preceded by a Sabbath of the most awful profanity I ever witnessed, originating in a trifling quarrel between our officers. The men being busily employed in repairing the rigging, we had no worship in the morning, and in the afternoon the rain prevented us.

On these days of sanctuary privation, our thoughts fly to our dear friends and relatives attending quietly to the means of grace at home—and enjoying all that we are never more to taste! In dear Sansom-street I often imagine myself, when the hour has arrived—and can almost feel immediate support from the prayers there offering in our behalf.

August 20th.—After a week of stormy sky on land, I have often felt new life and vigour at the return of pleasant weather; but never any thing before equal to that felt at the warm and delightful sunshine of this morning.

August 21.—Again the weather is very pleasant, and again we enjoy ourselves on deck. In the evening a beautiful phosphorescence delights our view. There is at all times something of this to be seen, but sometimes it is peculiarly brilliant leaving in our wake a long path of light, and throwing bushels of floating embers from our bows on either side. Surely they that go down to the sea in the ships, shall see the wonders of God in the deep. Yet as an evidence that especial grace is needed for conversion—none live more as though there were no God!

Sept. 13th.—Arrived off Ceylon.

Sept. 14th.—A spindle butterfly tells us land is near.

Sunday, Sept. 16th.—A fine day, rather cloudy; worship at 10 and 3. Took my farewell of the sailors at 7, from Prov. iii. 'In all thy ways acknowledge Him.'

Sept. 19th.—The water began to appear discoloured early this morning, and at noon the bottom was felt at 65 fathom; 2 or 3 little birds of the size and appearance of our tomtits, are flying about us evidently very desirous to alight, but afraid to venture. In the afternoon the water looks quite green, and a large stump with roots floated close by us. A bird, speckled like a quail, with a long bill, has flown on board, so weary as to have lost all fear.

Anxiously looking out for land, and having seen no sail for nearly three months, our joy was very great when at 2 P. M. the man in the top descried, at a great distance, right ahead, a vessel at anchor; at 3, two more were discovered in company, and soon after 2 more. Our signal was hoisted for a pilot, and was answered by two of them. Our hopes are excited of having a pilot on board of us this evening, and all are in high spirits on the occasion. The symptoms, however, of a strong current against us, soon dispel this fond anticipation; and night coming on—and our guns and blue-lights failing in their intended effects—we very reluctantly cast anchor at 8, after shoaling our water to 17 fathoms.

Sept. 26th.—With a fine wind proceed up the Hoogly—pass Hedgerie, Culpee, Diamond Harbour and Fulta, and anchored 30 miles from Calcutta. At 9, I got into a little dingee, and rowing all night, reached Calcutta on Thursday morning at 6 o'clock. Found Mr. Lawson and family well: besides him, there are brother Wm. Pearce's son, Samuel Pearce, brother Penny, brother Eustace, brother Carey, brother Yates and brother Steatham; all Baptist missionaries in Calcutta. Two large Baptist chapels, and 3 or 4 Bungalows, or native houses, served by the Baptists.

Friday.—Ship arrived—brought Mrs. Price and the babe ashore, amidst the chattering and struggling of a hundred natives waiting to serve us.—Quartered by brother Lawson, at the house of Mrs. Jones, (Mrs. Wheelock) who entertained us cheerfully and comfortably.

ASIATIC ISLANDS.—CEYLON.

Extracts of a letter from the Rev. John Scudder, M. D. to his friend in New-York.

Loud call for the word of God.

"I am now very pleasantly settled down among the heathen, and hope that I may be spared long to labour among them. It is truly a delightful work, in which I am engaged, and I do desire to rejoice that ever I was called to it. I have a boarding school of sixteen boys.

"We are much in want of the scriptures, and do sincerely hope that the time is not far distant, when our friends in America will send us large funds to purchase them for this people. O my dear brother, these heathen are in a sad state. They are without God, and without hope in the world; and their prospects as to the world to come are truly deplorable. But the time is near when Jesus shall take them as his inheritance, and when they shall enjoy with us, a hope of escaping the wrath to come. But this time is not to come, unless means are used with them. Preaching the gospel has been permanently blessed by God, to the conversion of the heathen: but this is not the only means. If we could circulate the scriptures largely among them, we might hope to do good. But you may be induced to ask, why I tell what you already know.—You have long enough witnessed the fruits of their distribution: to tell you the truth, I recall these things to your recollection for the purpose of inducing you to solicit contributions from your friends, to send to this people the word of Life. I know your engagements are great and pressing. But my dear brother, these heathen are perishing, and in a short time, unless rescued from their misery, must sink down to endless burnings. Perhaps if you send to some of them the word of life, you may, in the day of judgment, see some brought home to glory, through your instrumentality.

"Would any thing be too hard for you to do to save a soul? By going from house to house, and soliciting a few Bibles, or rather funds to buy Bibles, (Tamul Bibles alone,) you may be the instrument of doing great good, and of saving not one merely, but many souls. Our time is short, death and eternity are pressing on, and in a short time, our course will be finished. Let us labour while the day lasts; upon our exertions perhaps depends the salvation of many souls. We may do much to heighten the joys of the upper world, if we are diligent in our master's service. Do we need any encouragement to exert ourselves for the salvation of the heathen; let us remember what Jesus has done for us. He thought it no hardship to undergo sufferings and death for us! To save us from eternal misery, he sacrificed his life. Let the remembrance of the scenes of Gethsemane and Calvary, be sufficient inducements for us to labour hard for God in our day and generation. Could we but view things, as we shall view them in the day of judgment, we should not be as remiss in our master's service as we are: we should labour by day and by night. What is the momentary sacrifice of a little ease, to be compared with the loss of an immortal soul? a soul which must inhabit a lake of fire and brimstone forever! O my dear brother, let me intreat you to exert yourself in my behalf for this people. There are many persons in your city, who would willingly contribute, if asked. Do go

to them. Do ask them. Do tell them that I through you, request them to give me at least enough to buy a Bible or a Testament, to distribute among these heathen. Tell them for me, that they are under great obligations to that Saviour, who has distinguished them from others, and given them the word of life. Yes, they are under great obligations to send it to those who have it not. Endeavour to set before them the woe and misery awaiting these heathen, that they are just ready to sink into hell, and that by a small contribution they may save many of them. Exhort them by all the sufferings of that Saviour who died for them, to give at least something. If any refuse to contribute, tell them for me that they are shortly to meet these heathen, face to face, at the judgment seat of Christ, and if they are unwilling to make some little contribution to save them, they may, perhaps, see among the damned, those who might have been rescued from the burnings, had they done something to send the word of life to them. Plead my dear brother, as a dying man should for dying men, that they do not turn a deaf ear to the calls of a missionary of the cross, who came from their bosom, because he loved the heathen. And if they still refuse to contribute ask them for me, how they will feel, when they come to lie on a dying bed, with eternity full in view; and above all, how they will feel when they come to stand at the bar of God, if they have done nothing to save those for whom I plead.

Let me then again exhort you to solicit contributions from all with whom you are acquainted, both rich and poor. The poor disciple of Jesus, even if he had to deprive himself of two or three meals to send the heathen a Bible, would never be sorry that he had done it, when called to an account for what he has done for Jesus. Exhort others to engage in this good work.

"I have lately been on a tour to different parts of this district. I took some of my boarding boys with me, together with a young man of Dutch descent, who you will rejoice to hear, has lately been brought into the kingdom of our dear Lord Jesus. We distributed above 500 tracts, and above 300 Scripture extracts, such as the sermon on the mount. The tracts were written on the Olo. If any should feel disposed to contribute funds for tracts, I should be very glad. I can purchase them at a small expense.

"We have now, *nine young men* attached to this mission, who we hope will hereafter be preachers of righteousness; and we trust that God is raising up more, who will take our places in the Church, when we shall sleep in the dust. I believe many from our boarding school, will be gathered unto Christ."

BURMAN BAPTIST MISSION.

Letter from the Rev Mr. Judson to the Rev. Mr. Sharp—dated Rangoon, September 17, 1821.

REV. AND DEAR SIR—Your kind and affectionate letter of October, 1820, I have perused several times, with much satisfaction. The sources of encouragement, and motives to persevere, which you suggest, are such as I desire to keep ever in view. But our feelings are not always in unison with the dictates of reason, and the assurance of faith: and I am sometimes quite disheartened in view of the difficulties with which I am surrounded.—Opposition to the truth daily grows more determined and violent; the struggle between light and darkness is great; and though I am sure that God will bring forth judgment to victory, I think it probable, that I shall not witness the triumph during my life time. I hope, however, to keep some footing in the country, and carry forward the translation of the scriptures as you suggest; but as I am almost cut off from all opportunities and means of communicating the truth I have no reason to hope that many conversions will, at present, be effected. The decided intolerance of government, and the bitter spirit which is rapidly gaining ground among

all classes of people, have occasioned the zayat to be quite deserted, and have even deterred most of the disciples from attending worship on Lord's day. The particular circumstance which has manifested the intolerant spirit of government, is a new accusation and arraignment of Moung Shwa-gnong. By what particular means he obtained acquittal, I have not yet ascertained. It is said, that he accompanied his chief to Shwa-da-gong, as is the custom among the common people, though he performed no act of worship there.

If I had sufficient property I should think of another visit to Ava; but a thousand rupees of mission money is too much to be thrown away on an improbability. I have some idea, that in a year's residence at court, I should find some influential person, who would procure me favourable access to the presence of the emperor. Unless some word or look can be obtained from his majesty, it seems morally impossible, that any thing can be done in this country. It is true, that by the operation of the Spirit of God, multitudes can be converted, *where the means are used*; but at present no one dares come near me; and for me to go out into the streets, and zayats, and pagodas, and proclaim a proscribed religion, would be the height of madness.

I suppose I feel more disheartened just at present in consequence of being entirely alone, as I have been since Mrs. Judson's departure, with not a single person in the whole place who can give me a word of advice or encouragement. But I sometimes derive comfort from a higher source, and feel happy in committing this forlorn hope into the hands of the great Captain of our salvation, who is able to keep those who are persecuted, from being forsaken and those who are cast down, from being destroyed.

GREAT OSAGE MISSION.

Extracts from Letters.

Rev. Mr. Dodge to the Domestic Secretary, February 1, 1822.

Our health is in a very good measure restored; and we are prospered in the labour of our hands as extensively as we could have anticipated. We have several hands employed in assisting us in erecting some necessary outbuildings, preparing us a well, splitting and hauling rails to fence our field, &c. We calculate to commence building a saw-mill and grist-mill early this spring, with the hope of having them finished in the fall. We have fitted up a room, which will probably hold forty scholars; and our school is now in operation under favourable circumstances as we could expect. Brother Montgomery has given up the charge of the school to Brother Jones, who, with Sister Comstock, are set apart to the pleasing work of instructing the heathen children, together with our own.—We find much difficulty in persuading the natives to give up their children, and in keeping them after they have been given up.

We calculate to get along with our school without much expense for a building until another year, when we wish to build one that may be commodious and substantial. The mode of building in this country, if it is ever settled, will undoubtedly be with brick, as there is abundance of the best of clay to make them, and of lime-stone for lime; and there is but little timber, the country being principally open prairie. If economy is used in this country with the timber, there may be enough to finish brick buildings, and no more. We have concluded, if we ever erect permanent buildings in this place, they must be of brick.

As it respects supplies, we hope it may be convenient to send us a boat from the Ohio River, in the course of the season, with flour and

other necessities that our patrons and agents may think proper to send. And now Dear Sir, we are here a little band in the wilderness, the subjects of Christian prayers and charities, destined to a solemn and most glorious work, in the midst of enemies without and enemies within; but, thanks be to God, we hope we have a Friend, that sticketh closer than a brother. O continue your prayers for us, that our hearts and our hands may cheerfully go to the work of rescuing these benighted immortals from their present degradation and misery, and of bringing them into the glorious liberty of the sons of God. May grace, mercy, and peace, be multiplied to you, and to all who love our Lord Jesus Christ in sincerity.

Rev. Mr. Pixley to the Domestic Secretary, Jan. 17, 1822.

Dear Sir,—Previous to our coming out to this distant country, the public mind had been prepared by the communications from Washington and elsewhere, to suppose these a very different people from what they are: and to believe, that, almost without an effort, or a single self-denial, except that of parting with our friends, and coming here, the work of evangelizing and civilizing the natives would go on rapidly and successfully. We were told of their stationary settlements, or villages: how desirous they were of learning to read, and to become like good white people; and, in fine, we had almost forgotten, that depraved nature is depraved nature still wherever it may be found; and that changes, such as we wished to be the instruments in producing, were not to be effected, even among those who are called civilized people, without a long and patient waiting for it upon God. But, however things may have been presented to our mind about the condition and desires of this people, a better knowledge of their case from actual observation does not less excite our pity, nor make us wish we had not come out for their instruction. They pray indeed, if it may be called prayer, as we were told: and even now, as the day dawns, whilst I am writing in my house, I can hear them at their orgies, where their lodges are set up more than a mile from me. They begin very high, in a sing-song note, as loud as they can halloo, and then run their voice, as long as they can breathe, to the lowest key. Thus they continue the strain, until they are wrought to a pitch, where you will hear them sob and cry as though their hearts would break. I have not yet learned, whether it be some particular individuals who make this their business, as mourning men and women, or whether they are all adepts in it.—In such a case they put mud upon their faces and heads, which, as I understand, they do not wash off till their desire is in some measure answered. Thus, you will often see men women and children, bedaubed with black mud. But this is more especially the case when they are going off on an expedition to shoot game, or to fight their enemies, or when they hear some bad news, or have lost some friend or relative. In warm weather, the men go quite in a state of nature, except a cloak around their waists. Many, and indeed most of their little children, are seen going abroad naked, even at this cold season of the year, notwithstanding the thermometer has sometimes stood below zero, and the ground is frozen six or eight inches deep. Their villages are nothing more than what they can remove on the shortest notice, one horse being capable of carrying house, household furniture, and children, all at one load. From this period of the year to the time

of planting their corn, they generally reside together at one place, which they call their village. The rest part of the time, they separate into parties, and stay but few days in a place, in proportion to the abundance or scarcity of the game where they happen to set up their lodges.

But I must hasten to tell you, notwithstanding all these things, as well as the war, and the jealousies among themselves, that we are not without encouragement in our work. The commands of God, and his promise of success that seed shall not be sown in vain, ought to be sufficient encouragement. But we have more than this. Our school went into operation about two weeks since; and we have now twelve children from the natives, of both sexes, and of all sizes; five of the full blooded, and seven half breed. But so variable and deceptive are these people in their feelings and actions, that we have from time to time the most ample scope for imaginary joy and sorrow, as appearances before us are prosperous or adverse; for we are little able to-day to tell what to-morrow may bring forth. But through your prayers, I hope we shall rest on the promise of God, and not faint or fail: for surely we have seen much of his wonderful works! We are now all turning our attention to the more particular business of our designation; and mine is the laborious undertaking of becoming master of the Indian language. It is not, however, that which I dread. Strange as it may seem, never did I enter upon the Latin or Greek with more desire than I do upon this language; and the thought of being able to speak to them fluently their own tongue, makes no sacrifice or privation appear great or difficult to compass such an object: And when this is gained, I am not certain but that a translation of some part of the Scriptures, and readers sent out from the school as soon as they should be prepared, would be a most valuable method of advancing the mass of the nation in knowledge, and of improving their morals. Why our communications heretofore have been less frequent, you have doubtless learned before this. We hope the like necessity will not again overtake us. Accept, therefore, our highest love; and believe us still most ready to serve you, and to suffer in the work of the Gospel.

PALESTINE MISSION.

The last account from Messrs. Parsons and Fisk state, that they sailed from Smyrna, in January last, for Egypt, with a view to being at Jerusalem before the passover. Mr. Parsons' health was still feeble.

The inhabitants of a whole village in the district of Jessore, where a Baptist mission is established, have expressed their desire to renounce idolatry and become Christians.

REVIVALS OF RELIGION.

Letter to the Editor of the Recorder, dated Post Mills, Thetford, Vt. May 1. 1822.

"You may be pleased to hear of the Lord's dealings in this region. The last fall and winter have been peculiarly interesting. There have been some hopeful conversions in almost every neighbourhood, from White river, to Wells river, (one range of towns on the Connecticut,) a distance of about 34 miles in a right line. God has, however, made a great distinction among neighborhoods. In some, almost every person has been awakened; in others we hear of few, in some of none. Some places, on the other side of Connecticut river have been visited, especially Lyme. I have lately heard similar news from Lebanon.—Randolph, Vt. has been, and still is very powerful and generally awakened; and some of the contiguous towns exhibit more or less of a favourable appearance."

Our letters from Coatsville, Union, Charleston and St. Georges, are all more or less taken up with good news from Zion, particularly the latter place, from which we hope soon to receive a circumstantial account for publication—tho' not entitled to "revivals," strictly speaking, they are certainly calculated to refresh the hearts of those who love to hear that the church is "lengthening her cords and strengthening her stakes."

Christian Repository.

The Publisher has received a letter from the Rev. B. Osgood, dated at Henderson, N. Y. May 10, in which he remarks, that "the precious work of grace has not entirely subsided in this region. I have baptized forty-five, since the 1st of December last, who have been added to the people of my charge. Last Lord's-day I baptized one. Last Lord's-day week, Rev. Asa Averill, of Ellisburg, baptized nine in the name of the sacred Trinity; same day, Rev. M. E. Cook baptized five. Next Lord's-day I expect to baptize several. Thus the good Lord is making additions to his churches."

Ch. Watchman.

FEMALE JEW'S SOCIETY.

Agreeably to notice a Society was formed at New Haven, Conn. on Tuesday, April 23, by the Ladies of that City, for the promotion of Christianity among the Jews. The annual payment of 50 cents will constitute a person a member, and the payment of 10 dollars, a member for life.

About fifty ladies have already become members, and between 30 and 40 dollars have been collected.

MISCELLANEOUS.

Annals of Moravianism.

I cannot but remark, how much simplicity and effect go together in the annals of Moravianism—The men of this truly interesting denomination address themselves exclusively to that principle of our nature, on which the proper influence of Christianity turns. Or, in other words, they take up the subject of the gospel message, that message devised by Him who knew what was in man, and who therefore knew how to make the right and the suitable application to man. They urge the plain word of the testimony; and they pray for a blessing from on high; and that thick impassable veil, by which the god of the world blinds the hearts of men who believe not, lest the light of the glorious gospel should enter into them—that veil, which no power of philosophy can draw aside, gives way to the demonstration of the Spirit; and thus it is, that a clear perception of scriptural truth, in all the freshness and permanency of its moral influences, are to be met with among men who have just emerged from the rudest and grossest barbarity. Oh! when one looks at the number and greatness of their achievements; when he thinks of the change they have made on materials so coarse, and so unpromising; when he eyes the villages they have formed; and around the whole of that engaging perspective, by which they have checkered and relieved the grim solitude of the desert, he witnesses the love and listens to the piety of reclaimed savages—who would not long to be in possession of the charm, by which they have wrought this wondrous transformation?—who would not willingly exchange for it all the parade of human eloquence, and all the confidence of human argument?—and for the wisdom of winning souls, who is there that would not rejoice to throw the loveliness of the song, and all the insignificance of its passing fascinations, away from him?—*Chalmers.*

The number of Tracts published in the last year by the New England Tract Society was 468,000; the amount of their disbursements in the same period was upwards of \$8,300. Above 70 ministers of the gospel were made members of the Society for life, by the contributions of their respective congregations.

HEATHEN SCHOOL IN NANTUCKET.

This place has long been the resort of youth from pagan countries. Not many years since there resided here 20 Society and Sandwich Islanders, who, on stated evenings when the sky was clear, assembled in the streets, erected the ensigns of idolatry, and in frantic orgies paid their worship to the host of heaven. No Barnabas nor Paul ran in among them, saying why do ye these things? A kind of school has recently been instituted, into which 15 natives of Owhyhee & other islands of the Pacific, have been received. Of these, 7 are still here, who are mostly between 14 and 17 years of age and generally remarkable for mildness of disposition, cleanliness of person, and symmetry and activity of body. They are anxious to learn, but as yet, ignorant of the true God and eternal life, and more or less addicted to idolatry. One who had known Obookiah in Owhyhee and merely heard of his having obtained "a good deal of learning" in this country, used to weep bitterly, when here, because he could not read the good book. Others have discovered emotion at religious truth. Could one of the pious youth in the Cornwall School, be placed in our academy, he would enjoy the instructions of an able and devoted preceptor, late of the Theological Seminary in Andover, and perhaps render at his leisure as great service to his countrymen, as though he was stationed at Owhyhee. Many more will probably arrive and sojourn here, during the current year. We lament to hear of the lack of means for the support of a greater number at Cornwall, since it has frustrated our hopes of introducing a very promising candidate from Chili, and another from the Sandwich Islands.—Such as might be given up by their masters to receive an education, will, if not permitted to remain here, be sent to sea. Could they therefore be taken into the pious families of pious mechanics in the country, they might learn qualifications for future and extensive usefulness in connexion with some foreign mission.

B. Recorder.

THE CHRISTIAN SECRETARY.

HARTFORD, MAY 25, 1822.

THERE is no christian grace, perhaps, concerning which it is more important that we should have just and scriptural views, than of Faith; and there is none, perhaps, about which we are more liable to deceive ourselves. The Holy Scriptures evidently lay much stress upon Faith, and all the knowledge which it is necessary for us to have relative to this important subject, must be derived from them. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." Here believing is but another term for Faith; hence faith in Christ is in this passage explicitly declared to be essential to the enjoyment of eternal life. But what are some of the characteristic marks of that Faith which accompanies salvation? Faith is to the soul what the natural eye is to the body. By the latter objects in the natural world are discovered; by the former, which is the eye of the soul, spiritual things are discerned. "It is the substance of things hoped for, the evidence of things not seen." "It is the substance of things hoped for," since it substantiates and realizes the object hoped for to the mind. "It is the evidence of things not seen," since it brings invisible objects, whether past or future, as it were present to the view of the mind, thus furnishing to it an indubitable evidence of their existence. Truth is the foundation of human credibility. We do not believe except where we think we have good reasons for such belief; but when we have, to withhold our assent, would not be a mark of prudence but of folly. The Bible, which is God's truth, is the foundation of christian credibility or faith. Is the Bible a revelation from God? is a question which may come within the province of human reason to decide; for we are no more bound to receive the Bible as such without satisfactory reasons, than we are to receive any other book. But if there are satisfactory and unanswerable reasons to be assigned why we should believe the Holy Scriptures were given by divine inspiration, then we are under the highest possible obligations to yield our assent to every part of the Bible, though many parts of this book we are unable to comprehend. The sentiment which, in too many instances, has become popular in this refined age of speculation, that we are not required to

believe what we are unable to comprehend, it is easy to see in its tendency would lead us into downright Atheism. "For who by searching can find out God? Who can find out the Almighty to perfection?" As God is incomprehensible, according to the tenor of the above sentiment, we must believe there is no God. But to disbelieve any part of divine revelation because incomprehensible by finite reason, would be as absurd as to disbelieve the existence of God, because we are unable to tell how he exists. Though we are not therefore required to believe what is strictly *contrary* to reason; yet Faith will lead us to believe in truths, to fully comprehend which finite reason must ever acknowledge the impotency of its own powers. But herein is seen the excellency of the christian's faith. He believes upon the authority of God, who cannot lie. He yields a cordial assent to the truths of his Word, and unfeignedly desires that they should operate according to their native tendency upon his heart. He draws consolation from the precious promises, which like so many perennial streams, water every part of the field of Divine Revelation. By faith he receives Jesus Christ in his true character, as exhibited in the Gospel; as his Prophet, Priest and King, and as the foundation of his hope of present and future felicity.

How powerful a principle is Faith to regulate the life! How direct is its tendency to lead the christian to exhibit those fruits of piety which can alone afford any evidence of his union to Christ and attachment to his cause! It is a Faith "which worketh by love, which purifieth the heart, and overcometh the world." A mere speculative belief in the truths of Revelation is wholly inefficient to produce good works. Such a faith when compared to the true, is like the *portrait* of a man compared to the *man himself*. The former may be a good resemblance but it is destitute of life. Faith which is wrought in the soul by the spirit of God is not an inoperative principle; but it prompts its possessor to the performance of *good works*, not indeed as giving him a *title* to the heavenly inheritance, but furnishing an *evidence* that he *has* a title to it through the merits of a compassionate Saviour. That true Faith is thus always accompanied with good works is evident, not only from Scripture, but from the experience of those who have shone as eminent patterns of this virtue. Those only then afford any evidence of their being in the possession of this essential grace who pursue the course and practise the virtues pointed out in the Bible; who *sincerely* though it be but *imperfectly* discharge their duty to God, to their families, to their brethren, and to their fellow creatures.

How abundant the consolation which Faith imparts to the Christian in the season of affliction! By Faith he lays hold of the promises of the gospel, which buoy him above the waves of this scene of conflict and of toil. He reads inscribed by the finger of unerring wisdom that cheering promise, "All things work together for good to them that love God;" and while he reads, appropriates to himself all that divine consolation which it gives. Is he burdened with sin? By Faith he beholds the blood of Jesus which was shed for sin, even for *his sins*; and while he beholds, obtains the sweet assurance that they are forgiven him, and his soul is filled with inexpressible comfort and peace in believing. Is he called to struggle with sore temptations? By Faith he is enabled to trust in an all sufficient Saviour, who "was in all points tempted like as we are, yet without sin." But view him in the closing scene of life; it is then that Faith exhibits the most striking proof of its efficacy and importance. It enables him to look beyond the swelling waves of Jordan to where the bright and blooming fields of the heavenly Canaan open on his view. Though his body is sinking into the cold embraces of death his soul is strengthened and made happy; and though his sun sets in time it is only to rise to him on the first morn of eternity with an effulgence as glorious as it will be eternal and without end.

MARRIED—In this city, by the Rev. Mr. Hawes, Dr. Alfred Munson, of New-Haven, to Miss Mary Ann Patten, daughter of Nathaniel Patten, Esq.

DIED—In this city, Mrs. Mary Denslow, aged 33, wife of Mr. Almanzor Denslow, and daughter of Dr. Eliphalet Buck of Granby.

At Berlin, Roger Riley, Esq. aged 85.

At Suffield, Mr. Reuben Allen, aged about 58.

At Warren, on the 1st inst. Mr. Samuel Carter, aged 88. His father and mother lived to the age of 88, and one brother was 82 when he died. His descendants have been 11 children, 80 grandchildren, and 66 great-grandchildren, making 157.

ORDINATION.

In Pittstown, (N. Y.) on the 1st instant, Rev. Richmond Taggart was ordained to the pastoral charge of the Baptist church.

At the annual meeting of the Connecticut Bible Society, May 9, 1822, the following persons were chosen officers of the Society, for the present year:

Hon. John Cotton Smith, *President*.

Rev. Samuel Nott, Franklin; Rev. Samuel Merwin, New-Haven; Rev. Lyman Beecher, D. D. Litchfield; John Hall, Esq. Ellington; *Vice Presidents*.

Henry Hudson, Hartford, *Secretary*.

Joseph Rogers, Hartford, *Treasurer*.

Samuel Pitkin, Esq. East-Hartford; Rev. Abel Flint, D. D. Hartford; Rev. Henry A. Rowland, Windsor; Rev. Calvin Chapin, D. D. Wethersfield; Rev. Samuel Goodrich, Berlin; Rev. Joab Brace, Wethersfield; Daniel Wadsworth, Esq. Hartford; Rev. Joel Hawes, Hartford; Rev. Joy H. Fairchild, East-Hartford, *Directing Committee*.

Rev. Abel Flint, Hartford, General Agent for purchasing and distributing Bibles, to whom applications for Bibles are to be made.

POETRY.

COMMUNICATED.

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

Oh blessed place, where those that love our God,
Are soon to dwell, and wash'd in Jesus' blood,
Round the bright throne the purest notes they'll raise,
And sin shall never more pollute their hallowed praise.

Tho' from all nations, and of every tongue,
No jarring string shall mar the heavenly song;
But all united, sing their Saviour's name,
"For us he bled and died, for us he rose again."

All feel alike, that all were dead in sin,
And that to save a soul requir'd a power divine!
All feel alike, the merits of that blood,
Which wash'd their robes, and reconcil'd their GOD;
All there shall join, and this blest anthem sing—
Salvation to our God—thanksgiving to our King. F.

SUMMARY.

The Russians, according to the latest intelligence from that country, were in a state of great suffering from the low price of corn; and a scarcity of circulating medium. Specie had almost vanished, and the paper circulation greatly depreciated. The ruble in paper, was reduced to the value of a franc, or ten-pence British.—The Southern provinces were gorged with grain, and the commerce of the Black Sea wholly at a stand.

Extract of a letter from Capt. John Ebbets, of the ship John and Edward, belonging to J. J. Astor and Son, of this city, Dated at Canton, Jan. 5th, 1822.

"On the 2d of August last, we launched at Woahoo, one of the Sandwich islands, the elegant pilot-boat built schooner John Jacob Astor. The frame of this vessel was carried out in the William & John from this city, and put up under my direction, at this island. For model and beauty she is not exceeded by any boat of her class. She glided into her destined element in fine style, amidst the shouts and admiration of thousands of the natives. She has been purchased by William Pitt, the prime minister of his Owhyhenian Majesty Rheo Rheo." *N. Y. D. Ad.*

Eruption of Vesuvius.—The Italian papers give the particulars of a recent and awful, but short eruption of Vesuvius, after a repose of many months. The destruction of a few vineyards was the only injury sustained from the lava; but one of the numerous spectators who approached the crater from motives of curiosity was struck dead by the fall on his head of one of the stones thrown from it.—He was one of the Austrian officers.

BATON ROUGE, April 16.

Major William Bradford, of the United States' Army, arrived at this place on Thursday last. He is direct from Fort Smith, Arkansas, and on his way to Natchitoches, Red River. This gentleman informs us that the Cherokee and Osage Indians are carrying on a war vigorously; the efforts of the constituted authorities to prevent hostilities between these tribes, to the contrary notwithstanding. Major B. states, that at the time he passed through the nation, a party of Cherokees, consisting of about 80 in number, had been out on a scout about 20 days—that no intelligence of them had been received at that time—and it was strongly suspected that they had been cut off by the Osages.

The number of Steam Boats now employed in navigating the Ohio and Mississippi rivers, is seventy-six.

A Duel took place at Washington on the 14th inst. between a Mr. Gibson, a clerk in the Treasury department, and Thomas Cocke of Virginia, a midshipman in the navy, and the latter was killed.

The Orphan Asylum in Philadelphia, is about to be re-built, upwards of 42,000 dollars having been collected for that purpose.

It is contemplated to establish two new colleges in the state of New-York.

The Episcopal Church, at Richmond, Staten Island, was struck by lightning on Saturday evening last, and damaged considerably. The electric fluid struck the steeple, which was much shattered and set on fire. The lightning in its descent destroyed in part the ceiling, windows, &c. and tore up several planks on the ground floor.

It has been formally proposed in the Spanish Cortes to punish the exclamation "Long live the absolute King," with no less a punishment than death.

"One grain of piety and moral excellence is of more worth than the highest attainments in the arts and sciences without these moral and religious qualifications."

"A little philosophy inclineth man's mind to Atheism; but depth in philosophy bringeth men's minds about to religion."

THE AETNA INSURANCE COMPANY

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-house, State Street, Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, *President*.

ISAAC PERKINS, *Secretary*.

Hartford, Feb. 16, 1822.

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Roberts & Burr

have lately published, and now offer for sale at their office in State-street, three doors west of Morgan's Coffee-House, and at the office of the Christian Secretary,

A NEW COLLECTION OF HYMNS, for CONFERENCE MEETINGS, and for PRIVATE DEVOTION: second edition, revised and improved from the first edition, by the Rev. E. Cushman.

This book contains 220 hymns, selected from the most approved authors, many of which have been long used by the Baptist Churches. The first edition being all disposed of early last spring, and more being called for, a second edition was published under the superintendence of Mr. Cushman, who was at considerable pains to amend the work; and it is believed that wherever it has been used it has given satisfaction. A liberal discount will be made in the price when one dozen, or more, are called for: and clergymen abroad, desirous of introducing them into their congregations may receive the books and account for the same when sold.

Roberts & Burr have also for sale Watts' Psalms and Hymns, and a considerable assortment of other books. February 8th, 1822.